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Parents & 'Education.'

It is curious to consider the attitude taken up by parents in general on the subject- education. For the last-quarter of a century or more, 'Education' has, in one form or other, been pretty constantly & fully prominently begun in. In the air ^{has} been full of compressed noise & language, but the air has been, for the most part, in the several camps of the Schoolmasters & their allies, the parents standing round to see fair play. Now, when the conflict of opinion issues in something definite, the 'Modern Side' - the High School for Girls, the Kindergarten, the Universities' local examinations, parents come in to give to new things their very hearty & unfeigned support, provided that it commend itself at their common sense. But they don't make the first move. They have a right respect that fitting education shall, somehow, be provided for their children, & they are willing to pay for it. For this way of looking at the matter implies two ~~dispositions~~, notions; first, that 'Education' belongs to the school, & to the professional teachers, & has little to do with the bringing up children fit-at-home; next, that, while it may be necessary to study the laws of mind & body to fit-at-home, principles of education for the school, home bringing up is another matter, & wants no more than the light of reason & common sense, & is successful according as parents have more or less of the latter quality. A great deal is being said just now about technical education. The reform demanded is, that children in elementary schools should

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A part-deal - being said just now about
technical education. Shall, or shall not, the
children in elementary schools get such
training of eye, hand as shall fit them quickly
in learning a handicraft - ~~and as the immediate~~
question before the country ~~is~~ is little ~~and~~ ~~any~~
~~thought~~ parents, but a few who taught to us, ~~and~~ ~~any~~
as to the answer. In this more and more - in favor
of ~~carpentry~~ ~~any~~ ~~work~~ but not ~~any~~ ~~in~~ ~~any~~
~~of technical education~~ ~~is~~ ~~any~~ ~~expressions~~ ~~of~~
~~that is learned in the schools~~
a strong sentiment surely is bringing about
a revolution in the working world. Now this
question, ~~consideration~~, marks a certain
educational advance; the recognition of
principle which underlies the possibility
of all education - that the human frame, both
as well as mind - grows to the uses it is
earliest - ~~not~~ - ~~to~~. Mrs. Bradfitt: here is a book
for thinking people. The industry of the poor is
nearly to be preferred, but that of the rich, of the
tools could be got as well that the poor step
themselves unwillingly to the work. You see it
in the project of ~~poor~~ ~~rich~~ pianist - writing
over imaginary keys. Is it a case of mind
versus mind. Delightful possibilities open of
way - writing work done by the older boys & girls,
the under such changed conditions as allowed
staying at school until their ~~graduation~~ or 16 or
instead of being removed at their 10th or 11th year.
for one additional year's schooling as an age when
can appreciate it. It did to poor as to them.

should have their muscles trained to the use of tools - not that they should be turned out complete as a given handicraft. Now this demand, as understood, marks an educational advance, a recognition of the principle which underlies the possibility of all education - that the human frame - brain as well as muscle - grows to the uses it - is earliest - put to. It is hardly possible to get beyond the ground covered by this unselfish sounding axiom; in other words, it is hardly possible to overstate the possibilities of education. Anything may be made of a child by those who first get him into their hands. The good natured parent does not - hail this news with unmixed joy. His responsibility, however, to which human nature is averse, is being shifted from the shoulders of the schoolmaster to his own. He is inclined to take an optimistic view, ~~of things~~. I don't see, he says, 'but that - you leave out the criminal classes & that sort of thing, the world goes on very well. Our children are good & pleasant; our friends are good & pleasant; there are infinitely many good & pleasant & able people in the world; what more could you have?' And you think of the pleasant - people you know, & answer, 'What more indeed! Perhaps it is an impertinence to think of mending a system which has produced so much that is good. But then you look it home - to find yourself compassed about - with infinite, you look abroad, in almost every family there is a spoilt - life, & you hardly know a person without

own perfect freight or intellect or temper which makes him a little burdensome to himself & a little trying to his friends. It is because of the imperfections and the sins of often that it is difficult to live at peace; it is, commonly, my own imperfections, and my sins. But as ~~my~~ stumbling blocks ~~are~~ ^{are} ~~gathered~~. Now, in the light of common sense, it is not too much to say that every infirmity of the flesh & spirit is, more or less, the result of defective education. Is a man dull, ^{brutish} ~~insipid~~, indolent, like his father or mother before him? And is the fault of his education: he was born with a tendency to dullness, but a tendency only becomes a temper as the result of an indulged habit. That such a habit should have been allowed to pass on the child is an instance of defective education. Has a ~~man~~ a large brain & a narrow chest? It has recently been told in good authority that the width of the chest of the new-born infant varies only with the size of the child; in other words, that is, ~~infant~~ ^{child} is not born with a narrow chest. Therefore, the narrow chest, & the attendant low vitality, is a consequence of defective education. It is needless to go on setting aside cases of congenital disease - seven here education may do indirectly much - it rests with parents in great measure to work out the salvation of their children.ough with peer stumbling, for there are mysteries of sin & temptation beyond the scope of education. There is no room to doubt that his education, such as it was, has been the making of every man, such as he is; that, not so much his school education as the bringing-up he got at home. And it is ^{not}

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sense, a set of peculiar natural aptitudes bestowed by the Creator which few will venture to deny to the parent. Still other serious callings, that of the parent requires the preparation of careful study: the problem of education is not to be solved by rule of thumb. To quote Dr. Spencer again, "Some acquaintance with the principles of physiology, etc., elementary truths of psychology is indispensable for the right bringing up of children." "Indispensable":—yes, the parent who has not laid himself out diligently to gain some acquaintance with the principles of these two sciences cannot conceivably turn out his children at his very best: at the most, he can but pride himself by hearsay & follow a course ~~because~~ ^{except} ~~of~~ ^{by} chance. His statement of his children is empirical uncertainty, but let parents get an insight into the principles of education as based upon natural law, & they will work with the correct confidence & consistency which ~~can~~ ^{carry success} ~~can~~ ^{help} ~~the~~ ^{the} ~~labor~~ ^{task} of education, another being a burden & a puzzle, becomes the engrossing & delightful occupation of the parent's life.

But what, practically, is education, & on what conditions does educability depend? These questions are important to us, in the first place, shaping the aims of the rational parent; & in the next, as determining whether parents themselves are open to education—that is, whether it is ~~possible~~ ^{possible} to bring ^{up} the average parent—the principles & methods on which he is morally bound to bring up his child. We all agreed that education, even intellectual education, means something more than the acquisition of knowledge; we know, too, that there is an education of the feelings, of the will, of the ^{phys}

Physical powers - in fact, the idea of education abounds about us & above us, very nebulous, hardly to be taken in by the mind, much less to be expressed in a sentence or two. The notion is too big for us: it is non-practical; come just let it go, & fall back on the old idea that education is synonymous with 'Schooling'.

The aim of education is easier to define: it is the
turning out of the human being at his absolute best,
every tendency to evil repressed, every capacity for
good, that is in him developed into a power of self-government
— a shooting with accuracy

whatever goes under the name of 'schooling' will at any
rate move. But more than any educational reformer has
come forward with a beautifully predicted method of education
providing for the orderly & progressive development of the
child's faculties; that, always following the lead of
Nature & reverently observing her laws. But I need
not say a word here of the principles of Froebel, of the
pedagogues who follow him for originating, & either for labouring
to perfect, a true conception of education.

To perfect a true conception of right
that Education is Chameleon-like, & many descriptions
are true of it. Let me offer a definition which is very
far from being exhaustive, ~~but~~ ^{it yet} ~~so~~ ~~only~~ deserves to be called
~~the positive~~ ~~but~~ ~~is~~ practical working. It will be
found to cover the whole ground. It is an aspect of the
subject which ~~seems to be important~~, both because it
shows how indispensable to the parent is some scientific
knowledge, & also because it opens up a field
of definite practical work with assured results. & there
is great as to be like the return of a pound for the
outlay of a penny.

Pending the development of the will, which arrives at maturity, if ever, only with the maturity of the man, it appears to me that Habit is the instrument put into the hands of the educator therewith to supplement the weak will of the child, & to enable him to make with less pleasure than good necessary effort to which human nature is averse. Do a thing a hundred times in succession, without lapse, & it becomes as easy to do it as not; do it a thousand, or so, times, & it becomes your nature, a habit which you must do violence to yourself to break through. Has it not that life is much easier to all men by persistent habit, the labor of decision on all trifling matters of daily living - of the body, the will, the taste, the common avocations - would wear us out.

Now this enormous force of habit appears to me to bridge over the otherwise impassable gulf between the spontaneous development of human nature & the ordered action of the self-disciplined human being. It is possible to form in the child the habit of doing or saying, even of thinking & of feeling, what you wish he should do or say. Think & feel. It is possible (with certain and limitations) to form in him the habit of vigorous health, of a good life, of an alert intelligence, & thereby, to ease his way, expose him most sparingly to disappointment, of the childish despair easily diagnosed which causes many a child to give up early the effort to meet life, to 'be good' as a ring beyond his power. If this is so, you will be willing to put him in a position to the formation of habits a first place in education; consider, that lots can be a child's habits, & the next will tell one of them; f. in this light, it is hardly brave to say, that